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UNITÀ FRAZIONALI VERBALI CON COMPONENTI IN PARTICOLARE NELLA LINGUA DEL "THE BOOK OF DEDE KORKUT" EPICS

VERBAL PHRASEOLOGICAL UNITS WITH BORROWING COMPONENT IN THE LAN-
GUAGE OF "THE BOOK OF DEDE KORKUT" EPICS

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ASTRATTO

È ben noto, il sistema fraseologico di ogni lingua contiene un'importante informazione sul suo passato, presenta il significato dell'idea etnomentale, inoltre, permette di definire le sue prospettive di attività attraverso un codice di valori morali-spirituali che hanno le stesse risorse linguistiche e si riflette nelle frasi. In questo senso, possiamo dire che "Studiare profondamente la fraseologia della lingua della lingua".

It is well known, the phraseological system of any language contains an important information about its past, presenting the meaning of the etnomental idea, in addition, it allows to define its activities perspectives through a code of moral-spiritual values having the same language resources and being reflected in the phrases. In this sense, we can say that, "Studying deeply phraseology of the language of the language".

The research of phraseological system proves with complete clarity that, the idea saying by J.Grimm centuries ago does not lose its relevance: "Our language – is our history as well as." A wide – range research of phraseological system reveals that, this work does not be deprived from interaction

that is historical researches can help searching etymon of phraseological units like the study of phraseology helps the obtaining of important informations about the history, welfare, ethnography of nation, too. In other words, " as a result, linguistic investigation of phraseological units in any nation's lan-

guage leads to the study of history and ethnography, life and living conditions of the same people". In fact, this opportunity is something else from the execution of widely perceived mission of linguistics. Thus, once Wilhelm Humboldt particularly emphasized "the study of the language does not contain the final result (that is, the last, higher purpose of linguistics – S.A.) itself", "its (of the study of language) serving to the higher and common purpose as the determining the attitude of people to the comprehension and secret and obvious everything around him. In this sense, we can say that the investigation of phraseology of "BDK" epics, in general, presents additional and very valuable material for understanding of ethnocultural standards of our people, the system of ethnomental values. In this sense, we can applaud particularly spreading of investigations about vocabulary and phraseology of "BDK" in Azerbaijan linguistics in recent years. In itself these investigations may give certain contributions to the work of the study of inventory considered as "... not only direct verbal description of the world surrounded the people, ... but also people's nationally marked mental cognition of the same world". Verbal combinations has a special place among phraseological units in "BDK" epics. At this point of investigation we will pay attention phraseological units including borrowing components just from the same languages due to being target of borrowing of presented investigation basically from Arabic – Persian language. Evaluation of the same group verbal phraseological combinations in semantic plan allows to play an important role of Islamic factor, the custom-traditional base of people here. This leaves no doubt "to embrace phrases "the traces" of culture, ie mythology, archetypes, tradition reflection of historical events, material-cultural elements in their domestic forms".

Before the analysis of verbal phraseological units with borrowing components including "BDK" under specific facts, it

should be noted that, for a long time in Azerbaijan linguistics and generally in turkology, there has been heated debates about whether or not the difference between a group of units (with verbal phraseological combinations) and the compound verbs. At present, "in the linguistics, as well as in Azerbaijan linguistics, the issue of compound verbs, in a new expression, composite verbs are still regarded as one of the difficult, unresolved issues" even because of unable to obtain unanimous opinion connected with some cases. "Thus, although the formation of both composite verbs and verbal phraseological combinations with analytical way, the criteria and limits distinguishing them from each other have not been established yet in linguistics. In Azerbaijan linguistics it has been touched upon this problem, but most of time, it has been explained in the lexico-grammatical plan." Precisely N.A.Baskakov was not differentiating strictly between "mostly composite verbs consisting of idiomatic expressions" and "language's units considering as "compound verbs". Approximately demonstrating a similar approach L.A.Pokrovskaya was appreciating the verbal phraseological combinations just as the status of group distinguished within composite verbs. Being of the Azerbaijan linguists S.Ceferov, M.Huseinzade have demonstrated the loyalty in the issue of their division criteria without significant differentiation in some cases, with including the verbal combinations having real status of phraseological unit to the composite verbs. A notable Azerbaijani phraseologist-scientist H.A.Bayramov has said that, this approach is wrong and has proved unambiguously that, verbal phraseological units and composite verbs are far from identity based on the specific facts. In the dissertation work devoting to the problem of composite verb, investigating this problematic issue A.Alekberov has paid attention to play a crucial role of the factor of distribution criteria in the root of this theoretical "knot".

Discussion

It is interesting that, in some subsequent period's investigations, the ideas insisting in "there is no word considered composite verb" have been sounded, too, in complete contrast to investigations refusing to recognize the status of "independence" in verbal phraseological units. According to the same approach: "combinations presented under the name of the composite verb is nothing else from grammatical forms, colorful syntactical units, stable and unstable combinations, according to their place".

In due course to verbal phraseological units with borrowing composition, it should be noted that, telling about verbs with composite structure in Turkish languages A.H.Kononov also has evaluated in this status (as a composite verb) both phraseological units as *elchekmek*, *yolagelmek* and the expression *cavabvermek* with Arabian borrowing components. So the expressions including the text of epos as *salamvermek*, *fikreylemek*, *selavatgetirmek* are not phraseological units, should they be considered as the composite verbs? In our opinion, this approach is not based on valid criteria and the most important opportunity associates to determine the differences between the composite verbs and verbal phraseological unit for properly assessing the issue.

In our opinion, it is possible to agree with Q.Mahmudova's approach, who is young, scientist-phraseologist and noting "forgetting to note symbols peculiar to the phraseological units when describing different and similar features between composite verb and verbal phraseological unit". These features are the followings: 1) expressiveness and figurativeness; 2) stability; 3) metaphor; 4) idiomaticness; 5) sense completeness; 6) can be literally translated to other languages; 7) having stress independently on each components in phraseological units having joining structure"

Examined lexical plan of "BDK" epics K.V.Narimanoglu notes that, "In the "BDK" epics' vocabulary, metaphorical manner of expressions, individual poetic

style of expressions, the specificity of expression, ethnic-national expressiveness, behaviourism of attitude are the main motives of the forming of phraseological units, too." The linguist "had reviewed the samples of main species" noting to include numerous phraseological units in the text of saga: *ava binmek*, *av chıgırtmaq*, *aqın vermek*, *sagraq surmek*, *dırnaq yuze chalmaq*, *ag chıxarib qara geymek*, *ala yorgan altında söyleshmek*. The place at our attention is also to place of units with Arab-Persian components among the same expressions, too: *eleyk almaq*, *canı seyranda olmaq* etc.

Conducted the linguopoetic analysis of the texts of "BDK" Y.Aliyev has addressed to the phraseological units with Arabian borrowing components, noting "textual power of literary text could change in form the fixed word combinations, idioms, phraseological units" and "this kind of shape-change is going from more complex form to the simplest form": *Yalan dünya başına tar oldı* (BDK; 96); *Gen dünya başına tar oldı* (BDK;96); *dünya başına tar oldı* (BDK; 99).

Underlining to manifest clearly the fact itself in the text of epos which prevalence this kind of phraseological units in respect of fixed word combination, E.Mamedova notes that, the source of this situation is being strong of polysemic capacity of Turkish verb, who examined the issue of lexical urgency of verbal phrases' components in the language of BDK epics. In this context, linguist also look through the units with Arabic-Persian borrowing components including verbal phrases constructed with the help of auxiliary verbs in Turkish origin: *can vermek*, *salam vermek*, *cavabvermek*, *avazvermek*, *muradını vermek*, *möhlet vermek*, *ecel almaq*, *eleykalmaq*, *hasar almaq*, and *ichmek*, *nezerideymek*, *meslehet görmek*, *könlu getmek* etc.

It should be noted that, the expressions with borrowing components don't rouse less interest due to semantic capabilities or derivative potential, despite to stay back from phrases in Turkish origin among verbal

phraseological combinations including the text of “BDK” epos. In her scientific research on the subject of “verbal phraseological combinations in the language of BDK”, S. Calilova has also noted to use un-Islamic phraseological vocabulary in this epos, (qeher gelmek, eybini achmaq, felini achmaq, qeyrete gelmek, adam salmaq, eshqı gelmek) in addition to pay attention to include of phraseological units connected with Islam. (for example: Allaha sığınmaq, Allah saxlamaq, salavat getirmek, qiyamet qopmaq etc.) So, just as telling of B.A. Lary, “phrases always respect indirectly the outlook, the socio-political structure, the period’s ideology of nation. How as the aurora sunshine finds its reflection on the dew” On the other hand, sense modification of components with Arab-Persian origin and semantic evolution with different course from source language in the noting phraseological units help to obtain general information about the expanse of abstract mentality of ancient Oghuz tribes in the forming and writing period of “BDK” epics. Thus, just metaphor discovering of abstract mentality improve ultimately to attain a different meaning of vocabulary learning the derivative ability in the “stronghold” of phraseological unit. So according to F.A. Buslayev, the phrases personify the microlife. It is a world, where there are moral law as well as sober mind being represented in the short statement and inherited to future generations from ancestors here. As heirs of “BDK” epics, we must discover the analysis offering an opportunity for substantial and adequate understanding of “performers” of the same “moral law” and “sober mind” with large-scale research of phraseological units, in particular, verbal phraseological combinations with borrowing components in the written monument.

«Kitabi-Dede Korkut» is a “brilliant” folklore monument of the Azerbaijanian and Turkish people. Its dastans (sagas - S.A.) which went round the people for many centuries and passed on became a perfect epos

as the time passed on and acquired a new sense.

The epos is a code of laws and rich encyclopaedia that reflects epical scenes of the peoples’ life, its morals, humanism, patriotism, heroic qualities, dignity for love, love for parents and feelings of respect with literary means. Thus, Dede Korkut, one of the historical treasures of a large portion of Central Asia, the principal repository of ethnic identity, history, customs and the value systems of its owners and composers. The epos extols the courage and fortitude of the Oghuz Turks and their great exploits. For the Turkic peoples, especially people who identify themselves as Oghuz it is the principal repository of ethnic identity, history, customs and the value systems of the Turkic peoples’ throughout history. It commemorates struggles for freedom at the time when the Oghuz Turks were herding people.

The twelve stories that comprise the bulk of the epos are very interesting, original and rich in the different kinds of idioms, and there are quite a lot of verbal idioms with the Arabic-Persian loan words among them.

Such idioms can be conditionally studied within the bounds of two semantic groups:

- 1) the verbal idioms with loan words that reflect Islamic dogma, belief and concepts;
- 2) verbal idioms with loan words that reflect way of life, habits which aren’t related to Islam.

It is expedient to differ two parts in the first group: a) verbal idioms with theonymic image that reflect Islamic dogma, belief and concepts; b) verbal idioms without theonymic image that reflect Islamic dogma, belief and concepts. In the first part the dominant semantic component is undoubtedly theonym Allah - the word borrowed from the Arabic language that means God, that is to say the Arabic name of God, for example: Allah saxlasın – God save you; Allaha sığınmaq - to hope for God; Allah teala qargamaq – to appeal to God with curse etc. When considering the verbal idioms with theonymic image it is necessary to study not

only the Arabic theonymic component Allah but also its euphemistic variant Heqq [h æ g] and idioms with it. The word Heqq that forms the combination with the verb ismarlamaq “to entrust” which is archaic for the Azerbaijani literary language is one of the euphemistic names of God – the highest incarnation of this idiom “Allaha tapshırmaq” – “to entrust to God; to give in God, s charge” is frequently used in the Azerbaijani language. In the phraseological dictionary compiled by F.H.Huseynov and B.B.Ahmedov this idiom is given in the following meanings and it has an ambivalent meaning:

positive semantics – “to take care of oneself; to need protection” (Hemze: - Oglum, tilsimler bu dağın dalındadı, get, seni Allaha tapshurdım – Hamza: Sonny, the charms are behind this mountain, do go, I have entrusted you to God);

negative semantics – to desire punishment, retribution: (Mushter olsun xainler, Ne gun görsun, ne de sham. Namaz uste satqını Allaha tapshırmışam) - Let traitors be damned, let them drag out a miserable existence. I have entrusted such treacherous traitors to God)¹¹. The context of the wide extracts chosen from the epos shows that here the idiom “Heqqe tapshırmaq” is used only as a positive borrowed idiom and it is DedeKorkut, s recovery prayer with which he appeals to God and prays for the wounded.

There is also a verbal idiom “qurban olmaq – to be sacrifice” among the idioms that reflect Islamic dogma, belief and concepts without theonymic image, and it means “to be perished, to sacrifice oneself in the name of the dearest, the most sacred thing” both in the context of the epos and in the contemporary Azerbaijani language¹².

The other verbal idioms in the epos that reflects the Islamic concept is the famous

DedeKorkut, s phrase that became legendary – “Ecel aldı” – the death took.

2) There are such phrases as “fıkr eylemek” “to think; to feel kinly; to take to heart”; and ichmek “to swear”; eleyk almaq “to greet”; eshqı gelmek “to fall in love”; eqli getmek “to lose ones, sense”; nida eylemek “to exclaim”; rast gelmek “to meet”; pencyek chıqarmaq “to give somebody a present”; adam salmaq “to set somebody against somebody” etc. “are among the verbal idioms with borrowed component that reflect everyday life, peoples customs and traditions and aren’t related to Islam.

The infinitive [f i k r u n] that is close to the transcription in the Arabic language was formed on the infinitive model [f i , a l u n] of the verb of I bab¹³. Compare: the words elm “science”, qisim “part”, fiqh “Moslem law” etc. are based on the same infinitive model. This Arabic loan word expresses the notions “thought, idea, meditation”, so undoubtedly the notion “to think” acquires metaphorical essence. It is noteworthy that the verb fikirleshmek “to think” formed from the phrase fikir / fikir elemek “to feel keenly” that is considered to be a verbal phraseological unit by means of the Turkic verbal suffixes –lash / -lesh [lʌʃ] / [læʃ] doesn’t have metaphorical meaning. Another idiom from the epos is nida eylemek “to exclaim”, formed by means of the auxiliary verb eylemek “to do”. In the contemporary Azerbaijani language the word “nida” means: “1. Exclamation. 2. outcry, ejaculation”¹⁴.

This word is the mastered variant of the Arabic word [n i d e : u n]: “1. hall, call; 2. appeal (to), address (to)” formed from the infinitive of the verb [n e : d e :] “to call, to hail”¹⁵. This variant doesn’t have the meanings “appeal (to), call, hall”, it con-

¹¹Huseynov F.N., Ahmedov B.B. Theschoolchildren’s phraseological vocabulary. Baku, “Elm ve tehsil”, 2011, p.24

¹²The explanatory dictionary of the Azerbaijani language. Vol. III., Baku: Sharg – Garb, p. 213-214

¹³For detailed information appeal to: Mamedov A. The Arabic language. Baku: Maarif, 1998, p.144

¹⁴The explanatory dictionary of the Azerbaijani language. Vol. III., Baku: Sharg – Garb, 2012, p.487

¹⁵Krasnovski V., Sharbatov G. The Russian – Arabic dictionary, Moscow: “Russkiyyazik”, 1992, p.176

forms to term semantics. Taking this fact into consideration one can suppose that this compound combination based itself on the metaphorical notion. The other phraseological unit *mubarek olmaq* “to be congratulated; to be blessed” is of great interest. Proceeding from the meaning of this loan words in the Arabic language one can confirm that its adapted variant in the contemporary Azerbaijanian literary language has preserved the identical meaning. Thus the loan word *mubarek* that comes of the same root as the words *bereket* “abundance, prosperity”, *berekallah* “well done ! good lad ! brick” means “to get God’s blessing”. So the expression *mubarek olsun* used in the Azerbaijanian language means “I wish you to get God, s blessing”. In the phraseological dictionaries of the Azerbaijanian language the expressions *mubarek olsun* and *Allah mubarek elesin* mean congratulations on wedding, holiday, buying a new thing etc¹⁶. Proceeding from its original meaning in the Arabic language this idiom can be understood as desire to get God, s blessing.

The semantics of the last Arabic loan word conforms to its semantics in the adopting language to a certain extent. But the same situation isn, t traced in the first component of the following compound verb. Thus the word and based on the infinitive of the verb [*’a : n e d e*] “to insist on; to persist; to be obstinate”¹⁷ conforms to its whole semantic neither in the context of the epos nor in the contemporary Azerbaijanian language. Here the verb and *ichmek* means “to undertake obligation voluntarily”. In the explanatory dictionary of the Azerbaijanian language this verb is given in the following meanings: “1. Mentioning the name of great and dear person or thing to convince somebody that undertaken obligation will be met

fittingly; 2. To promise”¹⁸. But in the Arabic language the different connotation is on the foreground in the semantics of this word, and owing to it the noun *inad* and compound verb *inad etmek* formed from the same root have the semantics that is closer to the original. The word *inad* is nothing but the infinitive of the fourth bab with the same root - [*’ i n a : d u n*]- *inad* “persistence; obstinacy”¹⁹.

The word *agıl* “mind, intellect” is frequently used in the contemporary Azerbaijanian language. The word *eql* as a component of terminological units is in limited sphere (for example: *eqli chatışmazlıq diaqnozu* – diagnosis of dementia²⁰, *eqli lengime* - mental backwardness²¹, *eqli mulkiyyet* - mental property²² etc). But in the language of the epos it is used in the different compound verbs. Unlike the contemporary Azerbaijanian language in the text of the epos only *eql* means “mind, intellect”.

The word *agıl* that occurs in the language of the epos means “sheep – fold” (... *berk agılın ardin söken!* – Destroying the back of the strong sheep – fold!). This word is preserved in the same meaning in the dialects and patois of the Azerbaijanian language²³. In the epos the word *eql* occurs in the compound verbs *eqli getmek* “to be carried away (by); to admire”; *eqli bashından*

¹⁸The explanatory dictionary of the Azerbaijanian language. Vol. I, Baku: “Sharg – Garb”, 2006, p. 117

¹⁹Krasnovski V., Sharbatov G. The Russian – Arabic dictionary, Moscow: “Russkiyyazik”, 1992, p.513

²⁰dementia – is a serious loss of global cognitive ability in a previously unimpaired person, beyond what might be expected from normal aging. It is the name for a group of symptoms caused by disorders that affect the brain – [https://www.google.az. search](https://www.google.az/search)

²¹mental backwardness – may be of two kinds: inborn or acquired. In the one, the child is born with less than the average measure of intelligence. In the other he fails to make normal progress in knowledge or learning. – gluedideas.com / Encyclopedia – Britannica - Volume 2

²²mental property – or a mind property. The term is mostly used in philosophy of mind, without prejudice as to ontological status of mental properties. – [en.wikipedia.org/wiki/ mental_property](http://en.wikipedia.org/wiki/mental_property)

²³Tanrıverdi A. “The word world of the “Kitabi – Dede Korkut”. Baku: Nurlan, 2006, p. 231

¹⁶Seyidaliyev N.F. The phraseological dictionary. Baku: “Chirag”, 2004, p.196

¹⁷Belkin V.M. The Arabic – Russian dictionary. Moscow: “Russkiy yazik”, 1986, p.340

getmek “to go mad; to lose one’s sense “, eqli chashmaq “ to lose one’s wits; to go crazy “.

It should be emphasized that the expression adam salmaq “ to send an intercessor “ has the most interesting semantics among the verbal idioms in the epos “Dede Korkut“ . There is no metaphorical semantic transition between the noun adam “ man “ and the verb salmaq “ to put down; to drop; to let something fall “ and their coexistence is impossible, so this expression is surely considered to be verbal idiom.

In the modern Azerbaijanian variant of the epos this expression is preserved in the same form (appeal to : KDK; 210).

In the adapted Turkish variant by M. Ergin this idiom is replaced by the adam göndermek [Belkin, 1986, p.5]

This idiom used mainly in the dialects of the contemporary Azerbaijanian language, folklore and everyday spoken language is getting archaic.

There are quite a lot of verbal idioms with components borrowed from the Persian language in the epos. For example, can vermek “ to gasp out one’s life; to agonize “. In the Persian language the polysemantic word ruhmeans “ 1. soul; 2. life; way of life; 3.heart; 4.strength; power “ etc.²⁴ This word was adapted by the Azerbaijanian language in the ancient times and took root in it. In the contemporary Azerbaijanian language it forms very interesting idioms in combination with Turkic verbs vermek “to give“, almaq “to take“; çıxmaq “to go out; to leave“, ayrılmaq “to part from “and means:“ 1. the soul; moving spirit; 2. life, existence“ etc.²⁵

Both the verbal idiom can almaq “to take the soul“ and can vermek “to gasp out one’s life; to agonize“ are used in the epos “Dede Korkut“. The phraseological combination

can vermek is polysemantic, so it need quite a different analysis.

As it was mentioned, the verbal phraseological unit can vermek is given in the Azerbaijanian explanatory dictionary in the following meanings: “1. to gasp out one’s life; to agonize; 2. metaph. to resuscitate, to revive, to bring life (to); 3. metaph. to inspire“²⁶.

In the phraseological dictionary compiled by F. H. Huseynov and B. B. Ahmedov this phraseological combination is given in two contradictory meanings: 1. to be at death’s door; 2. to resuscitate, to revive, to bring life (to)²⁷.

Thus the idiom can vermek has ambivalent semantics and expresses both positive and negative meanings. It is very interesting that in the text of the epos it is used only in its second meaning: (to resuscitate, to revive, to bring life (to). This function is as antonym of God ’s mission to take one ’s life.

The phraseological combination can almaq has ambivalent semantics too: “1. to end one’s life; 2. to charm (somebody)²⁸.

But in comparison with the verbal idiom can vermek “to agonize“ the verbal idiom can almaq frequently used in the epos “Kitabi-Dede Korkut“ expresses only the negative meaning without exception.

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²⁴The dictionary of the Arabic and Persian words used in the classical Azerbaijanian literature. Vol. I, Baku : “ Sharg – Garb “, 2005, p. 79

²⁵The exlatory dictionary of the Azerbaijanian language. Vol. I, Baku: “ Sharg – Garb “, 2006 , p. 663

²⁶The same source, p.383-384

²⁷Huseynov F.N. , Ahmedov B.B. The schoolchildren’s phraseological dictionary. Baku : “ Elm ve tehsil “, 2011, p.61

²⁸Seyidaliyev N. F. The phraseological dictionary. Baku : “ Chirag “, 2004 , p.78

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